Making butter, //nubu, is done in the following way: the sour milk is poured from the wooden pail into a calabash, aba·s. This gourd flask, the narrow opening of which is closed with a wooden plug, is rolled at a slant on a soft base that is usually made of skins. This is done in the bright sunlight or near a fire. After rolling for about three hours, the gourd is finally moved so slowly that the butter can collect on the top. Then the fluid is drawn off and drunk, and the butter, aba//nu/i·b, i.e., calabash fat, is piled in a wooden pail (!kxao, verb); it is eaten either fresh (°!kxao//nu/i·b) or fried (°/gē·be//nu/i·b). 415 252 234

To increase the amount of butter the fresh thicker roots of a plant which resembles in habitat a Portulaca of the Kalahari, is placed in the milk calabash. Because the body (/kx̃ãb) of the plant is well covered (x̃a) with hairs (/ũ·/gu) it bears the name /ũ·/x̃a/kx̃a·s. 234 252 [824]

The mashi a madila of the Bechuans corresponds to the °/hu·nin/hu·ni-milk of the Hottentots. The fresh milk is poured into a similarly-named calabash which has an opening cut out the width of a hand and is left standing for about two days until it is curdled, leaving a watery sourish fluid at the top and a firm mass at the bottom (!hare·b). 171 234 252

[188] The wooden milk pail (//hoē·s) is preferably carved from the wood of a willow-like tree (≠hũi·b) that grows abundantly in the Orange River wadi. A handmade funnel, //kxaru·s, also seems to belong to the original dairy utensils of the Hottentots; I did not get a chance to see it. 415 234

Fresh goat's milk is the chief food of the Hottentot children; the adults also drink it first in order to keep the cow's milk for butter. 234 262

In addition to game from hunting and the products of cattle raising there are many foods of "the little people" as they might be called, which the Hottentot seeks in the wilderness or obtains by chance. An impoverished, nomadic folk has to rely on gathering its food in such a manner. [855]

There are no mammals that the impoverished Hottentot will not eat: mice; hares; rock rabbits; porcupines, "dwarfs" (probably Cynictis penicillata G. Cuv.), wildcats and jackals; I saw them all put in the cooking pot. Even hyenas are eaten. Eating their heart is supposed to make one extremely sleepy, a superstition that evidently originated from the heavy daytime sleep of the hyena. 262 136 [825] [827]

family happiness, is celebrated accordingly. The girl is separated from the other inhabitants of the hut by a mat wall. She puts on her jewels, relatives and friends bring her arm rings and put chains of beads around her neck. Some of them are kept as presents. The parents slaughter and serve honey beer to the guests. 881 [582]

[296] Before the Hottentots adopted European clothing the girl exchanged her girl's apron for that of an adult; this custom has been abandoned. But another custom has still been maintained here and there where it could be concealed from the watchfulness of the mission. Males from the smallest child to the aging man (old men are excused) have their scrota rubbed with buchu power as a preventative for venereal disease by the girl menstruating for the first time. The practice of this custom is called */na·ra‡kxa/ra·. (‡kxa/ra·b = the testicles. */na·ra is the gentle stroking of the cow's udder, the calf of which is dead. It is supposed to have the effect of persuading the cow to give milk. The scrotum is rubbed just as gently with powder.) 881 751

When the first menstruation has ended, the girl is washed by a woman from head to foot with wet cow manure (sheep manure is better) which has been stirred to a thick porridge with a little milk. (cf. Care of the Body, p. 207). This stuff is smeared on the body in the usual way and rubbed in. It dries quickly on the warm skin and at the completion of the cleansing falls off of its own accord. 881 515

Thus cleaned, the girl comes out of the separate room of the hut. This coming forth of the girl, *//a‡m‡ui (//a‡m is the special term for the above-described method of cleansing with manure. ‡u·i = to go out) is the visible sign to all the inhabitants that the girl has reached marriageable age. Up to the time of the first menstrual period the girl is considered a child, /gõ·as. But from that time until she is married she is called ouxes (not ou‡ais (57)). 881 582

57. J. G. Kroenlein, Wortschatz der Khoi-Khoin, Berlin, 1889.

The vanity of the girls is often employed in furthering the development of their charms. The areola of the nipple is hard at the beginning of puberty. A slightly stringy liquid can be squeezed out of the nipple with sufficient pressure. When the breasts are just beginning to develop, and the area around the nipples becomes firm, the girls squeeze out this liquid assiduously to further development of the breasts. The liquid that can be pressed out of the mammary glands at the time of the beginning of puberty is called *//gu·rurubeb. 832 827

*539

for the sound [485] that the ax makes when the jackal chops off the flamingo's head).

Then the jackal went away with (ũ) the head (indicated by bi), and when he came to the hen he said: "Have you (-s, personal suffix after mũ "to see") seen that !kʗaiẽ) I have killed (!gam) your (sa) husband (aoba)? Throw down the eggs!" But she said: "I won't do it!" Whereupon he: "In just a moment I will fly into the tree! Don't you see that I flew after (!gon, adv.) your husband and killed him?" Then she threw down three (!nona) eggs. But he gobbled (habu) up the eggs and said: "Throw down some more (noʗoba, probably borrowed from Cape Dutch and assimilated)!" But she said: "I won't do it." Whereupon the jackal: "In just a moment I am going to climb up to (!gã̃) you." But she replied: "Go ahead (o, interjection) and try (tsã̃) it (ti "so"), let (ẽ) me see." Now he tried to climb up, but he did not get up.

Then she [cursed] him: "Never (/nĩ "another of the same sort," tsẽ "day," tite, particle of the fut. negative) shall you (-ts) find (hõ) your fortune (!gaĩ !gãẽ, neut. sing.) on the earth! And may you (-tsi, rare form of the suff. of the 2nd pers. masc. sing.) eat (≠ũ) the vermin (≠unina, neut. pl.) that men (kʗoĩn, neut. pl.) squash (dã̃, tsautsau "to make soft") with their feet; we (-da, suff. of the 1st pers. neut. pl., and sida, pron. of the 1st pers. neut. pl. exclusive) will remain (hã̃) with men and eat food (≠una, neut. pl.)!" -- In this way the chickens became domestic animals and the jackal became omnivorous. --

[Text omitted]

Translation of XLIV

[486]

The Lion Couple That Pretend to Be Dead to the Jackal

A lion couple (ʗamra, dual masc. -fem.) comes (!goaʗa) along foot weary (≠ai //õ) and saw (mũ, narr. pass.) a jackal coming along (hĩa "while," used here in the sense of the present participle). Then they pretended to be dead (//õ//õsen, narr. pass.), and he came (hã̃) up. And he [gently] touched (!kʗã̃) the anus (tsoas) of one (literally: "an anus"), and the anus contracted.* Then he knew (≠an) that (!kʗaiẽ) the two of them were [only]

●[P27]

*go$^{?}$m is the reflex blinking of the eyes as well as the reflex contraction of the sphincter ani.

7: Laidler D-5 (ca. 1925) 1928
FX13 Hottentot FX13

direction it will act as an emetic; should it be cut downwards it is transformed into a purgative. The Fleer-boom, also, is used in this manner. Purgatives have a strange fascination for the Native, and for pains in the stomach or "fevers" they have been used to "work them out," that is, a tangible removal must always, they argue, be productive of good, for they firmly believe that whatever they suffer is caused by a tangible something.

Rule of thumb methods prevailed in treatment, and the lore was handed down from father to son. In the beginning, man noticed that when he awakened in the morning he felt at his best, worked, or hunted better than later in the day; slackened and grew tired as the sun sank beneath the western horizon. Then he jumped to the conclusion that the rising of the sun was responsible for well-being, growth, and strength; and that the falling, setting sun was responsible for tiredness, failing strength and death. Therefore, the old tooth was thrown towards the rising sun, but a P/gai aup or witch doctor would throw it towards the setting sun to produce an evil effect. A fright was something tangible, and Nama women still by palpation diagnose the presence of a lump, a crystallised fright that has settled in the stomach. They state too, that the woman's "life place" resides on the right side, and that when she is sickly it moves about.

From the details of this herbal lore it appears that the chief medical ailments treated by the Hottentots were pains in the stomach and fevers, classed together as "fires," and distinguished only by locality, flatulence as an entity, diarrhoea, and among the accidental injuries, burns. Several specific complaints had specific treatment. Kolben described the treatment of headache by shaving the head with a sharp knife, leaving furrows between the mounds of hair. If the cause was supposed to be a "wind in the head," then massage was applied to the nape of the neck; and snuff of "dooba," which smells of garlic (asafoetida) was used. A case occurred during 1923 in Namaqualand of scarification of the temples as treatment for madness. Old writers mention this as the means whereby pains were let out. Infantile convulsions must have given the old women much work. A favourite prescription for this complaint was, and still is, Stink kruit leaves, the dried kidney of the D/aiq jackal, and the sea bean, whatever that may be. Of these a powder is made which is worked into a linen band (in old days, a strip of hide) and fastened round the neck of the small patient. Small doses are then given internally mixed with mother's milk. The treatment is continued for one moon.

Alternating periods of famine and feast upset many stomachs. When excess was recognised to be the cause of his discomfort, the Hottentot took the juice of aloes in warm broth. The leaves to-day are dried and chopped up as required.

14:Hahn L-5 (ca. 1870-1880) 1881 FX13 Hottentot FX13

22. Another custom, common to Khoikhoi, Bushmen and Berg-Damara—of whom the latter have entirely adopted the Khoikhoi language and manners—is the practice of cutting off a finger. This is done even to new-born children who are not a day old. As all sicknesses are expected to come from ǁGauna, or from his servants, the practitioners of witchcraft, it appears that this custom is a kind of sacrifice or offering to ǁGuana; and we are entitled to conclude that, in very remote times, human sacrifice must have been practised by the Hottentot race.

23. If a woman's or young girl's breasts itch, they say: "My son, my cousin, or some near relation, will soon arrive."

24. If a cow, during the night commences to groan in her sleep, the next morning she is caught, and a piece of skin, just above the nose, is cut, so that it hangs down in the shape of an ear-ring or *ear-drops*. If this be neglected, the owner of the cow soon will die.

25. If a girl becomes of age, or if a wedding is to be celebrated, nothing but cows and sheep-ewes may be slaughtered; and if any other cattle is killed the couple is sure to live unhappy. The fattest cow or the finest young heifer is chased about the place by the young men, and thrown with stones and beaten with clubs, until she is so exhausted and trembling with fear that she allows everybody to come near and touch her. If she still should kick and show fight, it is a sure sign that the marriage will be a continuation of fights and quarrels between husband and wife.

26. The girl or girls who have become of age must, after the festival, run about in the first thunderstorm, but they must be quite naked, so that the rain which pours down washes the whole body. The belief is that they will get fruitful and have a large offspring. I have on three occasions witnessed this running in the thunder-rain, when the roaring of the thunder was deafening and the whole sky appeared to be one continual flash of lightning. This was among the ǃGamiǂnus, on the banks of the Geiǀāb